186 place in Livonia under the instigation of Estonian and Finnish academic circles in the 1920's and which gave the Livonians their national flag and anthem and their national cultural society, had a strong unifying influence on the Livonians. Many of the people who up to that time had had little interest in the cause of Livonianism were seized with a patriotic fever and started teaching Livonian to their children and began again to speak their old language in their homes. The struggle for the fulfillment of their national program--the formation of their own county, establishment of their own schools and libraries--compelled them to forget the existing differences and to form a unified Livonian nation. The first national festivals, for instance the so-called flag festival in 1923, demonstrated a strong national enthusiam. But the ensuing oppression of their national movement on the part of the Latvian government soon calmed them down and forced them to take a more realistic attitude toward their national problem. Several less idealistically-spirited Livonians abandoned little by little their national ideals and returned again to the use of the Latvian language.

182 Livonianism is rather strong in villages
186 such as Iira, Koshtrõg, and Kuolka, where the majority of the Livonians speak the mother
182 tongue. However, wherever the Livonians form
177 a minority, they show a considerable tendency
578 for assimilation with the Latvians. An example of this is Mustnumm, an almost completely

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

182 Latvianized Livonian village. In 1930, Loorits found
177 there about ten Livonians, all of whom felt
578 ashamed of their Livonian origin, looked down upon the Livonian language and were even proud that they had forgotten so much of their mother tongue. An arrogant woman ironically demanded from Loorits one Lat for every Livonian word she would say, another jeered even more disdainfully: "What will one get for this language? Land or a house? Geese or only a hen?" And pointing to her house which was being built she continued: "Does this horse language [i.e., Livonian] give the roof on our house or soft sofas in the rooms?" The woman's son swore in Latvian that he would never learn a word of the horse language, that he was not a Livonian but a thoroughbred Latvian and that he would drive the foolish Livonian patriots from the shore into the sea. (Oskar Loortis, "Liivi usundi mandumisprotsess," Virittäjä, 1945, pp. 436-37.)

181 Livonians are basically individualists,
226 but their collectivist bent has strongly devel-
476 oped during the centuries due to their main profession, fishing. Almost all fishing is done collectively, in groups of two to six or more men, since big fishing gear cannot be handled by one person. The fish caught is distributed between all the partners. In addition, large nets and seines are owned collectively.

175 of the Germans, and moved to the Latvian inland areas, to Estonia and to Russia. After the end of the war, only part of them (ca. 1500) returned.

182 From 1918 to 1940 the Livonians lived under the Latvian rule in the Republic of Latvia. In the 1920's a strong revival was noticeable among them instigated by the Estonians and Finns, but this was constantly held back by the Latvianization policies of the Latvians. In 1940-44 the Livonians lived through the hardships of the Second World War and were compelled to leave their homes again. Since 1944 the remnants of them have belonged, like the whole of Latvia, to the Soviet Union.

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